No 135

A TRUE RELATION OF THE Unjuſt Proceedings, VERDICT (ſo called) & SENTENCE OF THE Court of Seſsions, AT *MARGARETS HILL* IN SOUTHVVARK,

Againſt divers of the Lord's People called *Quakers*, on the 30*th*. day of the 8*th*. Month, 1662.

Publiſhed for the Honour of GOD, the Vindication of the Innocent, and the Information of People.

By *JOHN CHANDLER.*

Printed in the Year, 1662.

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After our appearance at the Sessions at *Kingston*, having been Prisoners at the *White Lion* in *Southwark* above nine weeks, we were indicted, *for unlawfully and tumultuously gathering and assembling our selves together, by Force and Arms, &c. under pretence of performing Religious Worship, &c.* Which Indictment, *Richard Onslow* (who late Judge of the Sessions) said, was according to a Statute made in the 35th year of Queen *Elizabeth* (the late Act of Parliament, made purposely against the Meetings of the *Quakers* and others, being by them laid aside) whereunto, although most of us were willing to plead, and desired a Tryal, as knowing our Innocency as to what was laid to our charge; which, although it was at first, promised us; yet at last, would not be granted us; but except we would give Bond to answer at the next Quarter-Sessions, we were to return to Prison again, and there to remain till that time: At length, through urgency and importunity for a present Tryal, that Justice might not be delayed (as it ought not to have been) the Sessions was adjourned till the 28th day of the 8th month; and because we could not come under Bond for our appearance, contrary to our Christian Liberty and Consciences, we were remanded to Prison till that time. So when we, to the number of thirty two persons, appeared before the Court, in the Sessions-house at *Margarets-hill*, on the 30th day of the same month, for Tryal; the former Indictment (unto which, for not giving Bond to appear to plead, were committed) was laid aside, and another Indictment was drawn up against us, and presented to the

Grand Jury upon the same Statute; the form whereof is as followeth.

Surrey. THe Jurors for our Lord the King do present upon their Oath, that Arthur Fisher, late of the Parish of S. Olave, in the Burrough of Southwark, in the County of Surrey, Yeoman; Nathaniel Robinson of the same, Yeoman; John Chandler of the same, Yeoman, and others, being wicked, dangerous, and seditious Sectaries, and disloyal persons, and above the age of sixteen years: who on the 20th day of June, in the year of the Reign of our Lord Charles the second, by the grace of God, King of England, Scotland, France, and Ireland, and the fourteenth; have obstinately refused, and every one of them hath obstinately refused, to repair unto some Church, Chappel, or usual place of Common-Prayer, according to the Laws and Statutes of this Kingdom of England, in the like Case set forth and provided, (after forty days, next after the end of the Session of Parliament begun and holden at Westminster on the nineteenth day of February, in the year of the Reign of our Lady Elizabeth late Queen of England, the thirty fifth, and there continued until the dissolution of the same, being the tenth day of April in the 35th year aforesaid) To wit, on the third day of August, in the year of the Reign of the said Charles King of England, the fourteenth aforesaid, in the Parish of S. Olave aforesaid, in the Burrough of Southwark aforesaid, in the County aforesaid; of themselves, did voluntarily and unlawfully joyn in, and were present at an unlawful Assembly, Conventicle, and Meeting at the said Parish of S. Olave, in the County aforesaid, under colour and pretence of the exercise of Religion, against the Laws and Statutes of the Kingdom of England, in contempt of our said Lord the King that now is, his Laws, and to the evil and dangerous example of all others in the like case offending, against the Peace of our said Lord the King that now is, his Crown and Dignity, and contrary to the form of the Statute in this same case set forth and provided.

This Indictment being read, it was replied, That this was not the same Indictment with that at Kingston, unto which we desired to plead: Richard Onslow answered, that they had quashed

quashed or nulled that, and that they had power to quit one Indictment, and to draw up another, if the former were not sufficient: Then it was required that we might be tryed by the late Act of Parliament; Whereto he answered, They might try us by what Act they would, that was in force. So, after we saw their bad intent towards us, the Country was bid to take notice, that there was another Indictment formed against us at *Kingston*, to which, we pleaded, *Not guilty*; and some (that is, six *Baptists*) were tryed and cleared by that; which they perceiving, refused to try us according to their Promise; but adjourned the Court, that so they might draw up another, and that, for ought we knew, if some of us should be cleared by this, they would draw up another, that so they might ensnare us: To which *Richard Onslow* said, we should all be tryed by this. Then it was desired, that that Statute might be read, to see whether it contained all the particulars of this last Indictment: So then he caused but a part of the Statute to be read, saying to the Clerk, it was enough: whereby, the penalty, and other particulars, were concealed from the Prisoners, and from those that were to be of the Jury. Then it was openly declared, as a Testimony against that wicked Law, that the Parliament that made that Act, did at that time, take counsel against the Lord, and against his Anointed. Also, that it was made in the time of ignorance, when that people were newly stept out of Popery, but now there was more knowledge. Also, by this, the Reader may take notice, how unjustly and falsely the first Indictment was framed on the same Statute, which mentions nothing of tumultuously gathering and assembling together, or by Force and Arms, *&c.* or of performing Religious Worship.

After this, we were urged to plead, *guilty*, or *not guilty*, to the Indictment. Then one desired a Copy of the Indictment, and the Court promised it him; but instead of giving him the Copy, they thrust him out of the Court, because he did not plead *guilty*, or *not guilty*, before he had the Copy, notwithstanding they promised it him, and so bad, *take him Gaoler*; and bad the Clerk to give the Copy to another, because he understood it, it being in Latine. Then calling another, who

standing

standing in the fear and counsel of the Lord, not daring to answer hastily, they had, *take him Gaoler*. These, with others, to the number of *ten*, were violently haled out of the Court, as taken (as they say) *pro confesso*, or for guilty, and thereupon were soon sent back to Prison again. The rest of us, being *twenty two* in number, knowing our selves to be most falsly charged, were free to joyn issue, and plead, *not guilty*: Then the Jury-men were called, who were men fit for their purpose; yet were we hardly allowed the liberty of common Malefactors, (as also the liberty that the Court allowed to the six Baptised persons at *Kingston*, as was re-minded to *Richard Onslow*) which is, to except against many persons, without shewing any cause; but we passed five, before we excepted against any; and when we excepted against one, *Richard Onslow* seemed to be offended, and said, we must shew a lawful cause, or else we should not except against him; it was answered, Where we saw envy and prejudice, or a light, vain deportment in any man, it was a cause sufficient; but he did not like of such a reason. Then another was excepted against, which he would allow of, without shewing a reason; to which it was answered, that that man was heard to say, *that he hoped ere long, that the Quakers should be arraigned at the Bar, and be banished to some Land where there was nothing but Bears*: at which the Court made a great laughter, and the man was put by: So, we made little more exception, seeing what manner of persons we were to chuse out of. Then they were sworn, and two Witnesses were called, who could but testifie at most, that such persons, whose names were specified in writing, they took in such a place met together, but that no words were spoken. After this, we spake to particulars contained in the Indictment, on this wise: First, the Jury was bid to take heed, how they did sport or dally with holy things; and that those things which concerned their and our Consciences, could not be denied, but to be *holy things*: and as a man was not to sport with the health of his Neighbour; so not to sport with the Liberty of, or Banishment of his Neighbour. And whereas we were accused for *wicked, dangerous, and seditious Sectaries*; that was not true: for we were not

wicked

...because we lived *soberly, righteously, and godly in the world*; and that it was so, we appeal to themselves: neither was ours sedicious, for that was to be tumultuous; but we were peaceable. And whereas we were charged, *for not coming to hear the Common-Prayer without any lawful cause, for one month after the 29th of* June *last*; we made it appear, that there was none to hear if we would have come; for the Service-Book was not quite printed for several weeks after the 29th of *June*, (yea, they made haste to have it finished by that which is called *Bartholmew-tide*, which was the time appoyned by the late Act of Parliament, for the Priests to make it.) Also, that it was the rigor of the Law, or *summum jus*, which was confessed by themselves to be *summa Injuria*, or the greatest wrong, for the Act to be in force against us before the publishment thereof, as *Rich. Onslow* said, it was, and would have it to be: whereby the Reader may take notice, how like unto the blind and cruel Ægyptians, this Court of Justice (so called) did act; who required their full tale of Brick of the *Israelites*, and yet would not allow them straw. They would have us also, to prove, that we had come to hear Common-Prayer, they having no Witness to prove the contrary, if it had been read; Whereto it was replyed, That it was according to the Law of the Land, in all Criminal Causes, for positive Evidence to be brought against the Prisoner accused; which *Rich. Onslow* could not positively deny: therefore he told the Jury afterwards, that he thought we must prove we did come, because the coming to Common-Prayer did excuse the meeting. But let the Reader know, that the Judge of a Court is to declare the Law by a positive Assertion, and according to knowledge, and not his own thoughts. It was also insisted on the word, *Heretique*, that it was such a one, who after Conviction of his Error, wilfully took it up and maintained it against the Truth; and therefore the Apostle said, *such a one was condemned in himself*. *Rich. Onslow* took off that, with the word *Sectary*, the word *Heretique* not being in the Indictment, although in effect, it is both as one: for the word which in the *Acts*, is rendred *Sect*, is *Aireseis*, or *Heresie*. Then it was answered, that a *Sectary* is taken for

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one that divided or separated in contempt, which he did not deny; but we did not separate in contempt of any man. And indeed Reader, if thou art not wilfully blind, thou canst not but conclude, that whatsoever is done in Conscience to God is not done in obstinacy or contempt. Thou mayest also here take notice, of the great partiality of these men, who in what might make against us, would keep exactly to the form of words in the Indictment; but would not keep to the form of words therein, although essential to the thing in hand, in what made for the justification of our Cause, as plainly appears by this: for whereas we were charged *for an unlawful Assembly, Conventicle and Meeting, under colour and pretence of the exercise of Religion*, we insisted on the word *pretence*, as that it came from a word which signified to *cover over*; So that a pretence is a false cover, and so, to cover Danger and Sedition under coming together; which was false; for we came from a good intent, and not from a pretence, as our Consciences bare us witness, namely, to wait upon the Lord, as being in his fear where-ever we are, according to those sayings, *Be thou in the fear of the Lord all the day long. And wait upon thy God continually. And that a good intent was good in it self.* Now although man might do evil, that good might come of it, which he ought not to do; yet, Whoever did really good, that evil might come thereof? For, *ex vero, nil nisi verum sequuntur*; Of Truth, nothing but true things do follow. Also, that the word, *meeting*, was not mentioned in the Indictment. And as for *pretence*, they could not prove any thing either by word or deed, whereby they might gather any pretence; for there was an *exercise of Religion* mentioned in the Indictment: Now we truly pleaded, that an *exercise*, as to man, did imply some visible action, either of the tongue, hand or knee; for the Mind was an invisible Being, and therefore the exercise thereof was not discerned by man: but at the time of our assembling, there was no action, either of Prayer, Exhortation, Doctrine, Prophesie, Thanksgiving, or the like; therefore there was no *exercise*. One thing also is not to be forgotten; that when it was queried, How could the going a stones cast or two from ones dwelling, only to a place, be a breach of the King's Peace

Mr. Onslow answered impertinently thereunto, unto this purpose, saying, Yes; for if a man did go over or thorow another's Ground, he committed a trespass, although he did nothing else: But the Reader may observe, that this was a going in the High way, and not out of the Common path, to our own proper place and ground; neither was it a fit similitude, because we were charged in the Indictment with *Wickedness*, *Danger*, and *Sedition*, *under colour and pretence of an exercise of Religion* as aforesaid, and so in truth, it was a wrestling of Judgment. Also, it was minded to the Jury, that the doors were open, which, according to their own Law, is said to excuse from a Conventicle, which is taken for a meeting to a bad intent, and wherewith we were charged. This was the substance of what was pleaded to the Particulars charged against us in the Indictment, from the first to the last, till the Jury brought in their ultimate Verdict (so called) which appeared to be so sufficient for a just defence unto impartial Judges, and a judicious and conscientious Jury, that the Auditors generally thought we should have been brought in *not guilty*.

The Jury going out of the Court, they continued a certain time, then coming again, the Bayliff said they had a Verdict: They being asked, if they were agreed? said, *Yes*. They asked, whether *Arthur Fisher* and the rest of the Prisoners at the Bar, were guilty, or not guilty? They said, *They were guilty in part, and not guilty in part*. Then *Richard Onslow* said, they must either be guilty of the whole Indictment, or else not guilty. They answered, they could not find us guilty of the whole, but only guilty of meeting; which meeting, they said, they could not find to be upon pretence of Worship, because there were no words spoken. Neither could they find us guilty for not coming to hear Common-Prayer, because it was not to be heard before their Imprisonment: but this Verdict would not be accepted of, although *Richard Onslow* had told them, that if they could not find us guilty of all, then, not guilty: and they said, they could not find us guilty but in part. So that, according to his own words, we ought to have been cleared; but *Judgment was turned backward, and Equity*

could not enter; but they would force the Jury to bring in another Verdict. Then one of the Justices that committed us, was sworn, as to what our Confession was when we were committed, who said, we confessed, we met in the fear of the Lord; and this was the best Evidence that he could give: then the Jury was sent out again, where they stayed long, insomuch, that the Court adjourned until the third hour, about which time, they sate again, and asked if the Jury were agreed: the Bayliff said, No; but said he, Master *Pound* is here now; whereupon *Richard Onslow* casting his eye up towards the window (the Jury being in an upper room) said, his Evidence was nothing now: The Reader may take notice, that this *Pound* was the Constable that accompanied the Souldiers to fetch us out of the Meeting. Then in a little space after, the Jury came again, and being asked as before, they answered to the same effect; which Verdict would no more satisfie the Court, than the former: Then *Pound* was called and sworn, whose Evidence, *Richard Onslow* had said to be nothing now; neither did we judge it legal to swear Witnesses for either party, after the Jury had gone out twice before: but we knowing our Cause to be just, and our selves innocent, we mattered not what any could say or swear against us; and his Evidence, as to what he saw, agreed with the others; but they asked him, if he heard us say, we met to worship God, or upon pretence of Religious Exercise: he said, he heard us say nothing; but we did not deny that we met to worship God; So they took it for granted: But it was told them, that a not denying, was not a confessing of any thing: and we spake to the Jury to mind the fear of the Lord (it was also told them, *He that justifieth the Wicked, and he that condemneth the Righteous, both those were abomination to the Lord*) insomuch that *Richard Onslow* told one of us, he should be bound to his Good-behaviour. And thus, all people may take notice of the unjust dealings of the Rulers of this Nation; for when it seemed very probable that we should have been cleared, because the Evidence could prove nothing against us, *Richard Onslow* said, Well, my Masters, if ye be not found guilty now, ye will be found guilty shortly: where-

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he manifested the intent of his heart; for his words did imply, that if the Jury did clear us, we should be entrapped by some other means; for he knew not, that all we should ever be brought to any more such Tryals. Then the Jury going out again, returned quickly. Then it was asked, as before, whether *Arthur Fisher*, and the rest of the Prisoners, were guilty as they stood indicted, or not guilty? they said, *Guilty*. How are they guilty, said he? Guilty of meeting, said the Foreman: But said *Richard Onslow*, are they guilty according to the form of the Indictment? he answered, Yes. Then they cryed, Look to them Jaylor. Then they began to take us away, without passing any Sentence upon us: Then we desired to hear our Sentence, which *Richard Onslow* pronounced, as followeth: *That we should return to Prison again, and there lye three months without Bail: and if in case we did not make Submission according as the Law directs, either at or before the end of the aforesaid three months, that then we should abjure this Realm; but in case we refused to make Abjuration, or after Abjuration made, should forbear to depart this Realm within the time limited, or should return again without Licence, we should be proceeded against as Felons.*

An ADVERTISEMENT.

One of the Jury hath since said, that *George Shelgrove* the Bayliff of the Hundred, told the Jury, they must fine for the King, or else they would be fined themselves; for the King was not to be cast in any Suit; and of this, seven of them said, they would take their Oaths.

There was also an honest man, who was at the hearing of our Tryal, that since affirmed in the Prison, that he heard one of the Jury-men say, as they were going up the stairs to consult; *Here is a deal of do indeed to condemn a company of innocent men.*

After the Jury had delivered their final Verdict, before Sentence given, a holy Courage arose in the Prisoners, and as one of them who stood by the Table was haling away, they bad he should be brought again; to whom *Richard Onslow* said, Not-

withstanding this, there was a way to escape the penalty, which was by *Submission*. Then the Prisoners asked him, what their Submission was? He said, to come to Common-Prayer, and refrain their Meetings: Unto whom, when the said Prisoners had given his Reasons (in the fear, power and wisdom of God) of denial of both, and being desirous to hear the penalty; he said, we must abjure the Land: To whom when the Prisoner answered, *to abjure is to forswear*: one of the Justices (so called) preventing the Prisoner) said, smilingly or laughingly, *And ye cannot swear at all*; as though he was delighted, that we were taken in such a snare as to our lives.

Other things were uttered amongst us, as christianly witnessing a good Confession before their Judgment-Seat; and if any one particular of us, through a forward Zeal, rather than from any evil desire toward the Court or Jury, (for we do pray for our Persecutors) uttered any words that might give our Enemies any just occasion, for the honour of Truths sake, we declare a disowning of it, and that the Light of *Jesus Christ*, to which our minds and hearts are turned, judgeth and condemneth it.

But whereas *Richard Onslow*, about the beginning of our Tryal, voluntarily said unto us, that at *Kingston* we complained that we had not Justice; but now they had brought the Sessions hither, that we might have Justice; and we found the matter so far otherwise, that we conclude, as in the Scripture is said, *Their words are as smooth as Oyl, but they have War in their hearts*.

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A few Words to the Jury, who contrary to their Oaths brought in a false Verdict (so called) against the Innocent.

TO every Individual, as well the Promoters of, as Consenters unto that *unjust Verdict*, these few lines are directed; desiring that ye may reade them with patience and moderation; and consider what you have done, and repent and humble your selves before the Lord, before it be too late, even before the Anger of the Lord (who is *patient and long-suffering*) break forth upon you, and you be utterly cut off and perish in your sins, and you be for ever deprived of the presence of the Lord, and have your portion amongst Murderers and Unbelievers, which will assuredly be your portion, except you repent. And truly, this I can say, that my soul hath been grieved, and my spirit full of heavinesse for you, and with tears have I besought the Lord never to lay this sin to your charge, having learned *to bless them that curse, and pray for them that despitefully use us*: But truly, your sin is very great; for you have not only made your selves Murderers (if the Lord prevent it not) *of twenty two Persons*, to the ruining of our Wives and Children; but also have made your selves a President unto others in the like case; you being the first and most hardy that ever durst bring in such a Verdict amongst us in our Generation.

And now I desire to expostulate a little with you, to know what was the very ground and cause of your so dealing, seeing there was no Evidence to prove any thing against us.

And first, you the Promoters, Was this your end, to have the Righteous cut off from the Earth, that so you might live in Swearing, Drunkennesse, Whoredom, and all manner of Prophanesse and Debauchery, without once being reproved? Or, was it for fear of Finement or hope of Favour? or, did you expect some Reward? or, did you believe that your bring-

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ing us in *guilty*, would (as it did) extend to the depriving of us both of Liberty, Life and Estate? and did you hope to be sharers thereof? or to advantage your selves by destroying of us? Which of these was the reason? deal plainly with your own hearts and consciences, and think not to hide any thing from the all-seeing eye of the Lord, nor from such as walk in his Light, and abide in his counsel.

And now to you the Consenters, who for a season withstood your fellows, I have a few words to write: That although your end was not so bad, nor your envy so great as the others, yet your reward will be the same, and you must drink of the same Cup, except you speedily repent; and it is well if a place of repentance be found for you; for, you have not only betrayed the Lives of honest men, but also have betrayed your own Consciences, and done despight against the Spirit of Grace that strove in you, and through cowardise and slavish fear consented to condemn the Innocent: for the Scribes and Pharisees could not compass the death of Christ until *Judas* betrayed him; no more could those blood-thirsty men have compassed ours, but by your consent. Oh that you would consider, and lay these things to heart, and remember the saying of the Servant of the Lord; *What is required of thee, O man, but to do justly, shew mercy, and walk humbly with thy God?* but you have dealt unjustly, you have shewed no mercy; and now for you to repent and walk humbly with your God, would indeed be the rejoycing of my soul, who desires, that the Lord may shew mercy unto you all, though you have not done justly towards me nor the rest of my Brethren.

Written at *White-Lion-Prison*, by one who knoweth you well, and also is well known unto many of you, by name,

Nathaniel Robinson.

A Collection of some of the Particulars of the Proceedings of the Court at Quarter Sessions, holden at Margarets Hill in Southwark, upon the 11th. day of the 9th. Month, 1662. as followeth.

THe Court being sate, there was brought before them thirteen of the People of God, called *Quakers*, who being brought to the Bar, an Indictment was read, which was grounded upon an Act of Parliament of the thirty fifth year of Queen *Elizabeth*, *for the punishment of wicked and seditious persons*. The Indictment being read, the Prisoners were asked, *Guilty, or not guilty?* Several of the Prisoners seeing that wicked intent, had not freedom to answer to that limited form of words, [viz. *guilty, or not guilty*] but said, it was all one whether we plead or not, seeing they had determined what to do, as we had experience in the former Tryal, yet we spake to the same effect, denying the substance of the Indictment, and declaring it to be a pack of lyes and forgeries. Then several of us being suffered no further to plead, were commanded back to Prison, and but five only remaining whose Plea the Court accepted; whose Plea could hardly be received; for, when they asked us, *Guilty, or not guilty?* some of us answered, That we did believe that they knew in their own consciences that we were not guilty of that Indictment, but that it was lies and forgeries; and that we were not guilty of that Charge. They said, it was a sign our Cause was not good, we were so loth to put our selves upon a Tryal. We answered, we did not question the honesty of our Cause, but we did question the honesty of those that were to try our Cause; and that we knew that such men who *feared God, and trembled at his Word*, could not judge us *Evil-doers* in this matter. Reply was made; Were not those men that

that feared God? (meaning the Jury) We replyed to *Justice Lenthal*, that if he could say, in Truth and Righteousness, that he was *a man that feared God, and trembled at his word*, we would refer our Cause to him; but if he was not such a one, he was not fit to sit there as Judge. And whereas we declared against the Forgery contained in the Indictment, they said, we were uncivil: We said, it was not uncivil to call a Lye a Lye.

The Jury being called and sworn, they also swore two Witnesses. The first swore we were at a Meeting at *Horsey-Down*, to the number of about three-score. The Court demanded what we were doing? He said, we were doing nothing, nor he heard nothing spoken.

The second Witness, whose name is *Crosswell*, he swore we were met at *Horsey-Down*, to the number of about an hundred, and that a Woman was preaching before he came into the Meeting, and continued speaking a good while after he came in; although the former Witness, being asked how long he came in after *Crosswell*? He said he came in within three minutes after him, and heard nothing spoken; And when it was demanded of *Crosswell*, what was spoken? he could give but a slender account, but said she spoke out of *Jeremiah*. But this Testimony was forged by the Devil the father of lyes in the heart of this his servant, which was signified to the Jury; and also, that this *Crosswell*, who lives at the *Hare* in *Knightsbridge*, is generally known to be a very wicked man, and to keep a wicked house of entertainment for Drunkards and all manner of wicked persons; who was a Constable at the time when we were brought to Prison, he took us out of our peaceable Meeting, where we were in silence waiting upon the Lord, which was testified in open Court; and this false Witness was objected against, as not being a Competent Witness, because he is known to be a man of a wicked Conversation, and one that is a common Swearer, and not making conscience of an Oath. It was also pleaded to the Jury, that they ought to take notice of the Contradiction of the Witnesses; the first affirming *that nothing was spoken*, the last affirming *that a Woman spoke*.

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It was also questioned, whether that Court had any lawful Authority to proceed against us; seeing it is enacted in a Statute, made and provided in the first year of Queen *Elizabeth*, *That no matters of Religion, or Causes Ecclesiastical, shall be judged Errour, Heresie, or Schism, but by Ecclesiastical Authority by especial Commission, by Letters Patents under the Great Seal of* England. The Court said, that Statute of the thirty fifth was since. To which it was answered, that this Statute of the first of Queen *Elizabeth*, is not repealed, but is yet in force. *John Lenthal* said, that should not hinder their proceedings. *John Lenthal* asked us, wherefore we were met together? We said, the end of our meeting together, was to wait upon the Lord, to feel his Power and Presence in our hearts, and that we were neither wicked, seditious, nor Hereticks, but were in the fear and counsel of God, bearing Testimony against those things in our Conversation, whereof we were accused in the Indictment.

Then *John Lenthal* said, directing his speech to the Jury, that one Witness said, we were at the Meeting; and the other said, that a Woman spake; and thirdly, that we confessed that we were there worshipping of God, which he charged against us as matter of fact: They also charged us of obstinately refusing to hear the *Common-Prayer*: Some of us said, we were in Prison before it was in being: Others of us bid them produce Evidence that we did not hear it. They answered, that we should prove that we did hear it. We said, that did not belong to us, nor the Law doth not require it.

Then we, directing our speech to the Jury, bid them take notice of the Confutation of the Evidence, and that it was a weighty matter they went upon; that not only our Liberty, but our Lives also were concern'd in it, for they sought our Blood; and that the End and Issue of it was to take away our Lives; for we see the end of their Proceedings, by this Act, is, to make us *abjure the Realm*, which is, *to swear*, which we must rather die than do; (*Oh! must you so*, said the Cryer) We said, we were innocent men, fearing God, and because of that they sought our lives; but if we had been Drunkards or

Sentence, we might have our Liberty. They said, if we would conform, we might have our Liberty. It was answered, we might obtain our Liberty for our bodies for a time, and bring our souls in bondage to all eternity. So they sent forth the Jury, who remained together till the Court adjourned to Dinner, and after they were set again, the Jury came down; the Court asked them if they were agreed? They said, No. Some of them questioned, whether a Woman speaking might be called the Worship of God. *John Lenthal* said, it was all one for that, whether Men or Women: But after some time, the Jury came in again, and brought us in *guilty*, as the Court said. We demanded their Verdict, but they would give us no answer. Then *John Lenthal* pronounced the Sentence; *That we must return to Prison for three months, without Bail or Mainprize; if in that time we did not recant, we must abjure the Realm.* We asked them what benefit we might obtain by such Submission? They answered, we might have our Liberty. We answered, that they could afford us no more than the Divil offered Christ; *All this will I give thee, if thou wilt fall down and worship me.* One of them said, that was not a fit comparison. Whereupon we answered, If we should say that with our mouthes, which we did not believe with our hearts, we should be Hypocrites and Children of the Devil, falling down to worship him. So as we passed from before the Court, we bid them remember *Cain*, who was the first that persecuted about Sacrifice and Worship, who slew his righteous Brother.

Now let the impartial Reader take notice of the slender ground that either the Jury had to bring us in guilty of that Indictment, or the Court to pass such a cruel Sentence, there being only two Witnesses. The first swore, that a Woman was speaking before he came into the Meeting, and a good while after; and the other came within three minutes after, and heard nothing spoken. This was all the Evidence that was against us, as the Auditors that were present at the Court can witness. Now whether this Evidence was a sufficient ground for such a Verdict (so called) and Sentence, let all sober-

ſober-minded people judge: they could not prove us either *wicked, dangerous, ſeditious, nor Sectaries*; neither have the effects of our meeting ever at any time tended to any ſuch conſequence; but our Meetings do, and alwayes have tended to Peace, and to the rooting out the ground of Wickedneſs, Sedition, and Hereſie; therefore not guilty of this Indictment. Secondly, There was no Evidence againſt us, that we did obſtinately refuſe to hear Common-Prayer; neither was it in being at thoſe places which they call Churches and Chappels, till after we were in Priſon; therefore we are not guilty of this Indictment. Thirdly, They did not ſwear that we were met in pretence of Worſhip; therefore we are not guilty of this Indictment. Fourthly, The Evidence did not ſwear that we were met in Contempt of the King, his Laws and Statutes; for we were met in the Fear and Counſel of God, which is not an *evil*, but a *good Example* to others; not againſt the *Peace*, but againſt the *ground of ſtrife*; not againſt the *King's Honour and Dignity*, but in the *ground of all true Honour and Dignity*; therefore not guilty of that Indictment. Our Meeting-doors were open; and therefore by the Law not a *Conventicle*, which is to plot and contrive miſchief, which it is manifeſt to all People was not our intent; therefore not guilty of that Indictment, not deſerving ſuch a cruel Sentence.

Now all People who have any ſence or feeling of the meaſure of God's Spirit in their hearts, may ſee and diſcern that this perſecuting ſpirit is no other, but that which was in *Cain* when he ſlew his Brother about Sacrifice and Worſhip; for, no other but that ſame ſpirit hath perſecuted about Religion and Worſhip, from *Cain* to this day; who, becauſe of that ſpirit, are and ever have been driven out of God's preſence, as *Cain* was, and ſo are become open Enemies to that Innocent Life in all the Faithful, which was in *Abel*, whoſe Sacrifice God accepteth at this day, as he did his.

Give ear, O King, O Parliament, O Judge,
And Justices, who bear the Saints a grudge,
Who have or may promote, as men of strife,
A wicked Statute for to take their Life.
Behold! all People of the English Nation,
A Law set forth against the Separation,
Made by a Council, Signed by a Queen,
Long laying dormant, now reviv'd ageen;
Horrid Design, ever to be accurst,
To leave the late Act, and to take the worst;
Which blames a harmless People, by its Lies,
As wicked and seditious Sectaries,
And such like falsehoods, which the Priests, with all
Ill Magistrates, possessed have, and shall,
Until the Beast and Prophet false are cast
Into the Lake, when they have done their last.
The while, let's talk a littl' of your abuse,
To leave y' at least the more without excuse:
What have we said, or done? we fain would know
Before we die (the Land we can't forgo)
That ye should thus us sentence right or wrong;
Sure, not by God's Law, but your own so strong:
Did ever men just Judgment more pervert,
Christians in name, but *Hypocrites* in heart!
If we should hold our peace; the Stones might cry
With rumbling voices to the Heavens hie.
What do ye say to Christ and Christians
In Ages past, inhabiting all Lands,
Who separated from the wicked train
Of Idol people, where they did remain?
What to the Sect declar'd of in the *Acts*?
And *Paul* accus'd by th' *Jews* of heinous facts?
Who being spoke against in ev'ry place;
Yet you'l not dare in words them to deface.

See

See then how like your Fathers ye do walk,
Who of the Scriptures then did prate and talk,
Who juſtified the Saints that went before,
And yet condemn'd the preſent ones as ſore.
Repent, repent, be humbled in the duſt,
And bite thoſe tongues that did condemn the Juſt;
Yea, rather rent your hearts, which took content
To Priſon, Baniſh, kill the Innocent:
For if we felt not Light, Life, Truth and Love,
We durſt not thus ſo boldly to reprove.
Well, come what will, Glory to God on High,
That we three Months in Priſon are to lye,
Wherein, if not ſubmit, the Croſs to fly,
Then to forſwear theſe Lands, or elſe to die.
But we muſt hearken to our Maſter's Call,
Who ſaith within us, *Swear ye not at all*;
For he hath brought us unto *Yea* and *Nay*,
And him we are reſolv'd for to obey;
'Cauſe we through Grace, are ſure to gain by loſs,
This makes us love the Seed, and kiſs the Croſs.
O Immortality, moſt glorious ſight!
Which through the Goſpel, God hath brought to light:
O helliſh darkneſs, and eternal pains!
For all th' impenitent (reſerv'd in chains)
And perſecuting Antichriſtians,
Both Great and Small, who do defile their hands
With blood, or any thing that may offend.
The Lambs of Chriſt that hold out to the end.
Th' All-powerful Mighty Judge to ſuch will ſay,
Within their Conſciences, Depart, away
Ye curſed ones, into eternal fire,
Prepar'd for evil Angels in mine ire:
For ye not only have not viſited
My Babes and Brethren dear, when hard beſted;
But wrong'd them much by various enmitie,
And doing thus y' have done it unto me.
Come, come ye Bleſſed, ſhall Chriſt Jeſus ſpeak,
Within his Flock, whoſe hearts now melt and break

For

For the Abominations committed,
And who by Suffring now, for him are fitted
Receive the Kingdom and the endless Life,
I'le be thy Bridegroom, thou shalt be my Wife;
For thou hast help my Poor in want and need,
And born the burdens of the Suffring Seed,
And loved me above all Earthly thing;
So I into this Glory do thee bring.
Then ye that know the Father and the Son,
And Sp'rit, that brought you out of *Babylon*,
What the good Husbandman in you hath sown,
See that it grow, and do not smite your own
Fellows, nor eat and drink with th' drunken, but
Feed them, lest he do you in sunder cut,
As Hypocrites; for 'tis a sudden Day;
See how it dawns, Hark how he comes away.

Even so come Lord Jesus, come quickly.

JOHN CHANDLER.

THE END.